

Education.

For the Boston Recorder.

PECUNIARY WANTS AND PROSPECTS OF THE AMERICAN EDUCATION SOCIETY.

Pray ye the Lord of the harvest, that he will send forth laborers into his harvest, was the direction of Christ to his disciples. Eighteen hundred years have elapsed since this injunction was given, and yet three-fourths of the world are now unsupplied with laborers for this work. During this period, little comparatively has been done to provide a supply. But the spirit of prayer is the spirit of action. With the commencement of the present century, the Holy Ghost from on high was poured out, and a spirit of supplication followed, revivals of religion succeeded, and, as a natural consequence, greater efforts have been made to promote the kingdom of Christ. While the last command of her risen Lord has pressed with awful responsibility on the church, Go ye into all the world, and preach the gospel to every creature, she has at last awakened, and now begins to pray and act in view of this momentous duty. As the first and most important part of this work, she prays the Lord of the harvest to send forth laborers into his harvest; and especially that he would convert and prepare by a proper education, a great company who shall publish the gospel. For the last twenty years, the churches of this land have been more than ever, in this great work. As far as most efficient in this benevolent enterprise, the American Education Society has aided in a course of preparation for the ministry, 2,923 young men, a large proportion of whom have already become the messengers of salvation. It has now under its patronage about 1,200 beneficiaries, whose education is bound to sustain by its prayers and contributions. Hitherto the Society has been able through the kind providence of God, to redeem the pledge to aid all young men of good promise and indigent circumstances who should apply for assistance. Though at this time it has been in great want of pecuniary resources, yet the Lord has graciously appeared for relief. In the most embarrassing seasons, it has furnished its usual appropriations. Never, with one exception, (in 1829,) was the Society so much oppressed with debt, and borne down with fearful anticipations for the future, as at the present moment. But then the Society's extremity was the Lord's opportunity to show his merciful interposition. The debt was ultimately liquidated, the Society relieved, and confidence in its permanent ability to sustain its proposed operations, was strengthened. God has greatly smiled upon the Institution ever since, and at no time have its Directors and friends had more occasion to bless him than now. Never did it have so many beneficiaries under its patronage, never did it raise so large an amount of funds from the great mass of the community as during the last year, and never probably did the character of the Society in all its operations, movements and labors, stand so high with those who are and have been its real friends, as at this moment. But the present year has been one of great commercial embarrassment. The pecuniary concerns of the country generally have become deranged. There have been reverses of fortune, and those whose hearts and hands were open to sustain with great liberality the Christian enterprises, have now no pecuniary ability to do it. This state of things has had a very unpropitious bearing on all our benevolent institutions. The American Education Society in conjunction with others feels the natural effects of it in its present wants and embarrassments. At the close of its year in May last, the Society was more than \$4,000 in debt. A draft of \$4,000, (which never occurred in one quarter before,) was made on the Parent Institution for the quarter ending July, to sustain the operations of the Society in the Middle, Southern and Western States. This sum was needed to meet appropriations in addition to what was raised within their limits. This draft was met, though it increased the debt of the Society by that amount. To meet the appropriations of the present quarter, the Directors have been compelled to hire \$3,000 more than usual, hereby increasing the debt of the Society to \$11,000. In addition to this, some of the Branches of the Society are in debt for money hired on private security. Such is our present condition, and such are our wants. The time for the next quarterly contributions will soon arrive, when there will be a demand on the treasury for \$16,000, or \$17,000. Where and when shall these funds be obtained? While we know that the earth is the Lord's and the fullness thereof, we know also, that he has ordained that his people shall be the almoners of his bounty. To them we entrust the stewardship of dispensing the charities necessary to the advancement of his cause. To you, then, beloved in Christ, we appeal in the day of our necessity. We have no occasion to reproach you for delinquency of duty in years gone by, for our wants have hitherto been supplied; and we now only present our case to you as it really is, not distrustful your willingness to afford relief. We appeal to you in the name of Him who purchased you with his blood, and to whom in the solemn season of your dedication, you consecrated your time, your talents, your possessions, your influence, your all. The Society is yours. God who established it, and have sustained it, and the honor of it has accomplished is yours. The Directors are but your servants in this cause for Jesus' sake. As such they feel bound to make known to you its true condition. To you also they feel compelled to state their conviction that there can be no retreat—no suspension in this great and good cause. Should there be, disastrous would be the issue. Evils would arise in various ways.

1. The beneficiaries would become disappointed. Deprived of the means on which they had depended for support, they would be discouraged, and their ardor in the pursuit of learning would be troubled in respect to their present state and know not on what to depend for the future. Hitherto, they have had great confidence in the Society, and their minds have been at rest. But let the appropriations for the beneficiaries be suspended, and actual distress would be created; for most of them anticipate their receipts, and have no other means to meet their present engagements. A reduction in the sum usually granted, would have nearly the same effect; for this now is only about one-half of what is needed to defray their current expenses. The other half is derived from teaching school friends. In this way, rigid economy, they are just able to continue their studies, always straitened in their circumstances.

2. Many beneficiaries would return to their former employments.

Being disappointed they would relinquish the fond hope that they had entertained of preaching the gospel, and would reluctantly engage in secular pursuits. Some, perhaps, possessed of more courage and of more facilities for obtaining assistance by their own efforts, or having more friends to afford them relief than others, might persevere in their preparation for the ministry. Others, equally good and promising, for want of these, would despair of their object, and at once abandon their studies, and return to the counting room, the mechanic shop or agricultural employments.

3. Andonious Colleges and Theological Seminaries would be injured. In a hundred and sixty of these are beneficiaries of this Society. From them would be immediately driven the greater part of twelve hundred young men—men, too, who in a great degree are the salt of these institutions. Suppose,

for instance, that the seventy-three beneficiaries at Amherst college should be compelled to leave, not only that number of students, but also a great amount of salutary moral and religious influence would be withdrawn from the institution. Remove the twenty-five beneficiaries from the theological seminary at Bangor, and but a moiety of her students would remain. The same nearly may be said of the Western Reserve College. How injuriously would these institutions be affected by such an event!

4. The faith of the community in the ability of the Society would be impaired. The belief has been prevalent that the Society under any circumstances would be able to sustain all young men of suitable qualifications who should apply for aid. The churches, confident of this, have urged promising young men to prepare for the ministry, and multitudes of such have been induced to apply for assistance, who otherwise would not have done it. A solemn pledge has been given, with dependence on the churches, and especially on the great Head of the church, that no suitable candidate for the ministry shall be prevented from entering it for want of pecuniary aid, by which to prosecute his studies. This principle the Society has ever been regarded as precious, and cannot be abandoned without greatly injuring its credit.

5. Multitudes would be deterred from commencing a course of education for the ministry. There being a general distrust of the ability of the Society, young men would not expect full confidence in any longer, and consequently, few of this description would be willing to depend on such a precarious support. Every individual suspension of assistance would be the means of preventing many from engaging in the work of preparing to preach the gospel.

6. Kindred societies would be greatly injured. There is such a connectedness among the benevolent institutions, that where one suffers, all suffer with it. This Society being a fundamental one, and, as it were, the central wheel or main-spring of the others, let its operations be stopped or retarded, and they all will be in jeopardy. Dry up the fountain, and the streams will cease to flow.

Such, certainly to a great extent, would be the disastrous consequences of suspending appropriations to beneficiaries, though the number of grants suspended should be few, and the time of suspending them short. That would be a tremendous reaction on all the Christian enterprises of the day.

With such views on this subject, the Directors of the Society could not withhold assistance to those under their patronage, nor refuse it to new applicants—they could not do it. While they lifted up their eyes and hearts to the heavenly Father, they would be gathered, and prayed the Lord of the harvest that he would send forth laborers into his harvest;—they could not do it while such a destitution of pastors and such a demand for missionaries abroad and at home, existed. They could not say to these beloved young men, now the hope of the church, whom they have long and loved to go forward in their studies by repeated assurances of pecuniary assistance. We must dismiss you from our patronage. You must give up your hope of bearing the messages of salvation to perishing sinners, and return to your former occupations. Were they to do it, they feared they should sin against God, against Christ, and against those for whom Christ died. Have they done right? Have they acted as you would have them do?

The solicitude of the Directors arises not so much on account of their present pecuniary liabilities, as on account of general results and future prospects. They would not subtract a single dollar from the funds of kindred societies, all which are of paramount importance in their several spheres of action; but only solicit that portion of charities to which this has claims as being a fundamental institution. The present is a suitable time to test the disposition to make sacrifices for God and his kingdom. Retrenchments are necessary, let them not commence with charities to religious societies, especially those to the Education Society. If patronage is to be withheld from its beneficiaries, we ask from many? and from whom? These are important and delicate questions. Who is prepared to answer them, and to perform this work of curtailment and excision? If it must be performed, let it be done by other hands than those which have been instrumental in fostering these young disciples of Jesus, and candidates for his holy ministry. With a world's harvest waiting for his holy ministry, with cities organized to send forth laborers, all in view, who could perform such a work? With aching hearts, and eyes lifted to heaven, in the name of the King of Zion, we ask, beloved in the Lord, What shall be done? We throw the responsibility on you, appealing to your sympathies, your patriotism, your piety, your love of souls. What response will you give to this appeal? May we not hope that the friends and patrons of this Society will, in this season of distress, afford prompt relief?

To those who may be disposed to render assistance, the following methods are suggested: Let persons make no donations, as the Lord hath prospered them; let those, who can do it, make themselves honorary members of the Parent Society, or of some Branch or Auxiliary Society—ministers have frequently been made members by ladies and gentlemen of their parishes; let the Treasurers of all Education Societies make large collections as possible, and report them immediately; let ministers present this subject to their people in the way they may deem most expedient, and take subscriptions or collections; and let all who have a heart to pray, remember the American Education Society at the throne of grace, that their prayers and alms may ascend as an acceptable memorial before God. It is his will that all the money which may be collected, should be transmitted to the Parent Society, or to some Branch Society, before the first day of January, as about that time, appropriations are to be made for the quarter. Let those who contribute to this object, give with a willing mind, and blessing God, that what was ready to perish, will come upon them.

In the name and by order of the Executive Committee, Wm. Cogswell, Sec'y.

Education Rooms, Boston, Oct. 26, 1837.

BOSTON RECORD.

Friday, Nov. 3, 1837.

SANDWICH ISLAND MISSION.

Last Sabbath evening, Rev. Mr. Richards, one of the members of the mission at the Sandwich Islands, gave a statement respecting the mission to those Islands, which was listened to with deep interest by a crowded audience in Park street church.

Before he commenced, the Rev. Dr. Anderson, one of the Secretaries of the Board, stated that Mr. Richards embarked for the Sandwich Islands in 1822; that, after having labored there fourteen years, he had returned to this country, on a visit; and that now he and his wife were about to embark again for the same field, with the purpose and expectation of remaining there to the end of their lives; and as evidence of their sincere devotion to their work, they were going to leave six beloved children behind, with little expectation of ever seeing them again in this life.

It was intended to have delivered publicly to Mr. Richards, the views of the committee, in relation to the measures to be pursued to enable the islanders to sustain without foreign aid the institutions of the Gospel planted among them by the mission; but, it having been necessary to hold the meeting a week earlier

than was intended, this could not now be done; but Mr. Richards, would, in consequence, have the opportunity to make statements of facts respecting the past progress and present state of the mission.

It is well known that, like the primitive Christians, the missionaries to the Sandwich Islands had been every where spoken against; and in my opinion, the only reason is, the strong religious influence exerted by the mission. It is only 18 years since the establishment of this mission; and there is no instance on record, inspired or uninspired, of so great a change in the character and condition of any people, in so short a time. I don't say that they now stand on a level with a civilized and Christian people. When this mission commenced, they were sunk to a lower depth than can be realized by those who have never witnessed the degrading effects of the heathenism of ages. They might rise far above what they were then, and yet be far below us.

It will encourage our faith in the statements about to be made, to know that we have a competent witness—one who has lived long on these Islands, been conversant with the affairs of the mission almost from its commencement—made the circuit of the Islands just before he left, with a thorough knowledge of their language; and as a test of his sincerity, he is now the second time about to leave the dearest objects of his earthly affections, and that without the expectation of ever returning—that he has no desire to return, and that he came home without the expectation or desire of remaining in this country, having left his two youngest children behind, as though he would leave hostages to secure his speedy return.

Mr. Richards said it would illly become this solemn occasion to attempt to show merely what had been done by the Sandwich Island mission. What we wish to know is, what God hath wrought. God commended this work. As early as 1795, we can trace his providences tending to this result. In that year in a battle between contending tribes on the Western side of Hawaii, a priest fled with a child in his arms, which he threw aside, in order to make his escape. But his pursuers caught the child, and held it up in sight of the father to induce him to return, which he did. They put the father to death, but saved the child, who was educated as a priest. As was making the tour of the Islands, just before my return to this country, I visited the altar where he officiated, and found by the side of it a pile of bones, the bones of the human victims offered by his own hands upon the altar. This man's name was Oolookiki; the history of whose connection with the establishment of this mission, is too well known to be repeated here.

About the same time, and probably in the same battle, a woman—a chief, laid her infant among some canes, and covered it up; and afterwards came back and took care of it. Her name is Kepioli, who has been one of the chief supporters of the mission at the station where she resides. About the same year, a grave was dug for a child by its own mother, and the infant was thrown into it. A friend came, and took it out. This is Bartimeus, who may well be compared with the blind preacher described in the British Spy. I might proceed to relate many incidents of this kind, to show how God prepared the way, by his providence, long before a missionary set foot on the Islands. Every one conversant with missionary affairs, will recollect how distinctly the hand of God was seen in the formal abolition of idolatry before the arrival of the missionaries.

In order clearly to see the improvement that has been made in the character and condition of these people, we must consider what they were before the mission was established. They were not only idolaters; but they offered human sacrifices. They had many gods; such a multitude that, like the ancient Greeks, no one could tell their number. There was, however, but one of these to whom they offered human sacrifices; but this they did on many occasions. I inquired of a native of these Islands, who is now in the pew before me, respecting the number of victims offered, and his reply was, "We offered them by four hundreds, and by four hundreds and by four hundreds." Not that they offered as many at a time; but this was the method he took to express the greatness of the number of the victims.

The occasions on which these offerings were made, were various. Human sacrifices were considered a necessary preparation for kings going to battle; and there was a strife between the opposing parties, for the greatest number of victims; and the one who was successful in this, was generally victorious in battle, for the superstition of the people affected their courage. Victims were also offered on occasion of the sickness of chiefs. A few months before the missionaries arrived, Keopouali had eleven brought; but only three were offered, as he recovered. The rest were reserved for another occasion. They were also offered on various other occasions.

They had also a variety of other victims. All animals offered as an atonement for sin, must be of a pure white color. After the priests came to some understanding of Christianity, one of them, less informed than the rest, inquired what was meant by that sacrifice. "I think," said he, "Jesus Christ is the true white animal." There may have been some meaning in this sacrifice. It was offered only to one god, and that the god of the chiefs only; for the chiefs and people had different gods.

They had one god named Lono, concerning which, they had a tradition that he had left the Islands, and would return again. When Capt. Cook visited them, they took him for this god, and offered sacrifices to him, which he accepted as presents. Whether he knew them to be offered as sacrifices, is uncertain; but there was no doubt as to the design of the natives, and they supposed him to understand their object.

There are facts connected with this subject, which throw some light on his death. They had taken him for a god; but on one occasion, he exhibited fear, and one of the chiefs cried out, "Tah! you god afraid!" and seizing a club, struck him on the back of the neck. He groaned, and the chief repeated his exclamation, "Tah! you god groan!" They went on trying their experiments upon him, to see whether he were really a god, till they carried them too far, and he lost his life.

They also offered sacrifices to volcanoes, and various kinds of animals, birds, fish, and trees. The victims for human sacrifices were taken either from their enemies in war, or from those who had violated some of their religious regulations. Many of these were very strict and rigid. Certain days were held sacred, in which people must not go out of their houses, and on which they were forbidden to do many other things. The most important regulation of this kind was, that men and women should not eat together.

Although most of these regulations were abolished previous to the arrival of the missionaries, yet they retained a very strong influence upon the minds of the people. Every thing that was said to them on the subject of religion, was understood through the medium of the missionaries.

dium of their ancient system; so that it was almost impossible to convey to their minds a correct impression of religious truth. When we spoke to them of the true God, they received impressions respecting him, corresponding with their ideas of their own gods; and so of religious truth generally.

The state of morals among them was deplorable. They were guilty of almost every crime that can be mentioned. The practice of mothers putting their children to death, prevailed to an enormous extent. A man sits in that pew, before me, who was buried alive by his own mother; but his brother rescued him from death; so that, he said, "My brother was my father and my mother, and only friend." A girl who has since died in the faith of the gospel, told us that she had heard the infant's cry from the ground, after her mother had buried them. Her mother followed the employment of killing children; as there were many mothers who wished to be free from the trouble of taking care of their children, who yet had too much feeling left to kill them with their own hands; so that persons were employed to do it for them. There were very few mothers of many children, who were not guilty of destroying some of them. It is a very common thing now, to see the native women, as they look upon the happy circle of the missionary's families, wiping the tears from their faces, and hear them exclaim, "We too, might have had children, if you had come a few years sooner!" The sight of the family circle of the missionaries has had perhaps more influence upon mothers than any thing else.

Theft also prevailed so generally among these people that it was almost impossible to save property from their hands. They were likewise exceedingly licentious. There was no regard paid to the marriage relation. Indeed there was no legal form of marriage. They were also a nation of drunkards. I have seen many people drunk at one time at Lahaina as I ever saw at work at one time. This, however, cannot be charged upon heathenism. Intoxication was unknown at these Islands till they were discovered by foreigners. They had a narcotic root; and this was the only method by which intoxication could be produced, till distilled liquors were carried there by foreigners; after which the natives learned to imitate them, both in the use and production of distilled and fermented liquors.

They were also exceedingly ignorant. They had no written language, and were incredulous, not understanding how language could be expressed on paper or on a slate. The king requested that his name might be written; and on seeing it, exclaimed, "That does not look like me nor any body else!" In order to satisfy himself, he told the foreigner to send a letter requesting another person to send a red pocket handkerchief, which he had seen. When the handkerchief came, he was astonished, and looked first at one and then on the other, to see whether there was any resemblance between the writing and the handkerchief. They had some superstition respecting writing, which created a great prejudice against it. They would scarcely ever steal any thing on which there was any writing. This prejudice greatly increased the difficulties of the mission in its commencement. Schools could not be established; nor could they be persuaded to learn to read. The common practice of the missionaries was to go out and sit by the side of some distinguished person, (for these chiefs would not allow the common people to learn to read before they had learned themselves,) and talk with them, and after getting their attention, read to them, and point them to a letter. The same course was pursued by the ladies, with the chief women. This was the only method which could be employed for giving instruction.

No very general interest was excited, till after the embarkation of the king for England. At this time, we were not able to give books to all who asked for them; and when several came together, we gave a book to but one of them. The first indication I had of an increasing desire for instruction was this: three men came and requested some books. I gave a book to one of them; but one of the others said, "You should have given it to me, and not to him." "Why?" I inquired. "Because I should have made better use of it." "And how do I know that you would make better use of it?" "Because," said he, "I have never had a book or a slate, and yet I have learned to write." I then gave him a slate and pencil, to test the truth of his statement; and he wrote on it, in the native language, Ke no noi a noi a no e hira Riteke, a hawa mai e i palapala no; which is, in English, "I beg of you, Mr. Richards, to give me a spelling book." This man is now one of the most distinguished members of the church. His son is a member of the High school; and before I left he was in an improving state of mind. The father came to me, a little while before I left, and said, "I have been to see my son. He asked me to pray for him, and also to come and request you to do the same. I told him, 'I have a thought for you: Should a traveller pass by that house and wish entertainment, and you and I were to tell him to go in there for he would be entertained, it is quite doubtful whether he would go. But if the owner of the house should himself come out and invite him in, then I think the stranger would go in.' My thought is that you yourself invite the Saviour to enter your heart. However, I will speak to him about it, and request Mr. Richards to do the same."

The interest in instruction continued to increase. Those who could but just slowly and with hesitation, were employed as teachers. Although it would seem preposterous to employ such persons to teach others; yet, with no other teachers but these, probably, 40,000 have learned to read; and more than 10,000 are now dead, who have been able to read the Scriptures; some of whom we hope have gone to a better world.

Yet, the direct religious influence of the mission was scarcely felt at all for some years. There are great difficulties attending the attempt to enlighten the minds of those who have had no previous knowledge of Christianity. This we discovered, to our great surprise, in the case of some who had been educated in this country, and were supposed to have a considerable knowledge of the Christian religion. They had learned the terms employed by us to express religious truth; but they had no correct ideas of their meaning. It could not, therefore, be expected that we could convey very correct ideas to their minds, by preaching through an interpreter. But no sooner were we able to speak their language correctly, and bring the truth directly home to their minds, than the effect was manifest. For the first three years, Bartimeus was the only one of whom we entertained any hope; and he did not then think the evidence he gave very decided; though I now think it was much greater than I supposed it to be then. He was in the habit of going about and talking and praying with the people more than a year before I was aware of any considerable general interest. I was not aware, at this time, that there was one man in Lahaina, who was in the habit of praying in his family, except Bartimeus. Judge then of my surprise, on going to see a man whose child was sick, to find him kneeling over it in prayer. Every word seemed proper and appropriate to the occasion. He prayed most fervently that God would not punish the child for the sins of its parents. This man is now one of the officers in the church, whom we all love. If he could stand here and address you, you would be most deeply interested. About the same time, we discovered that a number had established family prayer, though the duty had never been inculcated by the missionaries. It is probable that morning and evening prayer is attended in more than half of all the families of the Sandwich Islands. From this time, the number who called on the missionaries for conversation, and the number who attended public worship, continued to increase; so that we had to tear away the sides of the meeting-house, which were composed of grass thatching and enlarge it. It will now hold as many people as this house. It is 120 feet long and 54 wide. From that time to the present, the congregation has varied from 1000 to 1400, and sometimes has been as great as 2500. There are two meeting-houses in the Islands, larger than this; and few that will hold less than 800 or 900; and the people are ever ready to assemble to hear preaching.

A few weeks after this, a prayer meeting was established. The princess was found to be in an inquiring state of mind; and there were a few who felt very anxious on her account. They met to pray for her. At the first meeting, six were present. That meeting has been continued to the present time; and the number of persons enrolled as attendants increased till it amounted at one time to 1400; though so many have never been in attendance on the same occasion. There were none received into the church for the first five years. Bartimeus was the first. On the 9th of July, 1825, he came forward, and with his own hand subscribed to the covenant, and was admitted to the Lord's Supper. And here I would remark that, from the commencement, we have found the Lord's Supper to be as important as any other means of grace. There has rarely or never been a communion season, after which there has not been, either at the close of the day, or during the week, calls from foreigners; nor have I ever seen a native turn his back upon the Lord's Supper; nor rise and go out, more than is common during sermon, in cases of obvious necessity.

The number of members at Lahaina, when I left, was 269—whole number at all the stations, 1,078. Of these, many do honor to their profession; though I do not mean to assert that all of them maintain consistent Christian characters. We are often grieved with their delinquencies. But, speaking of the churches as a whole, the members give as good evidence of Christian character as the members of the churches generally in this country, so far as I am acquainted; while there are some whom I should not be ashamed to hold up as bright examples. Bartimeus, though blind, has acquired more knowledge of the Scriptures than many who have had all the advantages of a Christian education in this country. He conducts meetings with great propriety; and there are probably few ministers who can quote Scripture better than he. He has for a long time been a teacher in a Bible Class; and though not licensed, he is employed by the mission to go about from place to place conducting meetings. Kahanamoa was an ornament to her profession. Though naturally of a haughty disposition, I have never seen an individual who received respect as well as she. She died the death of a Christian. I could mention many others, also, who have adorned the Christian profession.

The change in the general condition of the people is very great. I have never heard of an instance of infanticide, after the mother had read one sentence of Scripture, or received any instruction in the principles of Christianity. There was indeed a law against the practice; but it was not passed till the crime had been voluntarily abandoned. The change in regard to theft is not as great; but with a great portion of the people, aggravated cases of theft are very rare. We have had our cooking done in a little house separated from that in which we live, and though it has not a door, by which it could be closed for ten years, we have never missed any article from it. In respect to licentiousness, the change has also been very great. The marriage relation is now generally regarded. I know of none who are living in a family relation who have not been married according to law. Drunkenness, also, has almost wholly disappeared. For twelve years, I have seen but two persons on the Island of Maui, in a state of intoxication; and they were from another Island. I am not aware that ten gallons of spirits have been sold annually, in Maui, for years, to be used by natives. There are laws against the sale of ardent spirits; and those who violate them are severely punished. These laws are the same in all the islands except one; and there the grog shops are all kept by English and American residents; for there is not to be found a native Sandwich Islander, who keeps a grog shop.

The progress of school education has been slow; so that it must necessarily be, where there are so few competent teachers to be obtained. Six years ago, a high school was commenced at Lahaina, for the purpose of raising up native teachers and preachers. This school has 35 scholars. Two classes have graduated, who are employed as teachers. They have considerable knowledge of Arithmetic and Geography. At the last examination, one class gave as good exercises in Scripture geography as we meet with in the academies in this country. So also, in arithmetic and grammar. Fifteen gave evidence of piety, and some of them we hope will become preachers. One who graduated a year ago, has commenced the study of systematic theology. There was considerable of a revival going on in the high school when I left; and I have learned by letters received the 29th of May, that several of the missionaries have been visited by the Holy Spirit since that time. Mr. Bingham had never been so much occupied with inquirers.

The people are all anxious for instruction. A newspaper is published in the native language, which has 4,000 subscribers. They wish to purchase books, far more than we can print. If they had a circulating medium, it would not be necessary for the Board to defray the expense of the printing department. They pay what they have. If incited as a duty, many of them would give money for the support of the gospel. But we question whether it is the duty of a person who has not a decent suit of clothes, to pay money under existing circumstances for the support of the mission. They are willing to do what they can. When I was about to leave, I informed them what articles would be needed by the vessel, for stores; and they contributed what amounted to about \$300 towards the expense of the voyage. They also made us presents, which have been sold for \$75. They have built a meeting-house of stone, in the style of meeting-houses in this country. They subscribed for the purchase of a bell. In these ways, they show their readiness to do what they can. Some subscribed who have not a decent suit of clothes; though the people of Lahaina appear in meeting as a civilized society; and in the evening, the difference would scarcely be perceived between them and many audiences in this country.

The mission here is not the means of giving them books. The Bible is all translated; but only the New Testament has been printed. A high school for females has been commenced, but not yet into full operation. Judge then of my feelings, on arriving in this country, to learn that the mission had been directed to diminish the expenses of the current year, \$6,000! And yet the Bible is not printed—the school, which is the most expensive part of the mission, and essential to its prosperity, must suffer. I trust, brethren, you will excuse me if I say this intel-

ligence did affect my heart. There are none enough in this country, to give every Sandwich Islander a Bible and an education. When I have been ready to inquire of God to give me the means of doing this, I have been ready to give up the thought of doing it. I have seen in the hands of Christians that which could well be spared, and could be permitted to address my fathers and brethren in the ministry. I would ask them, What shall be done? Shall the cause of missions languish? Shall the schools be suspended? Shall the printing press stop, and the manuscript translation of the Bible remain in our desks, and not be given to those who are waiting for them? Must all the objects of worldly and ambitious natures be the only one that shall languish? O that the energy and enterprise of this great nation, this Christian nation, might be brought to bear upon the condition of the heathen.

I love this country, and its Christian institutions; I never loved them more than now, and though I may in a few days, take my last leave of its delightful shores, yet I feel that I leave a pledge of my best affections in the children whom I bequeath to their present benefit and future usefulness.

While I feel that I am clearly called in the providence of God to my present step, and would cheerfully acquiesce, though at an expense of health, which would be parental tenderness estimate as great, I do not ask that those who hear me, would at least sustain the cause for which I make the sacrifice? Will they not release the mission from that embarrassment which is far more trying to our spirits than even separation from children, and permit us to have peace in the hands of the people those books which have been already prepared. It is with you my Christian friends. The work is yours, for God has committed it to you. With you I leave it, to return again to the scene of my labors on the shores of Hawaii.

There were none received into the church for the first five years. Bartimeus was the first. On the 9th of July, 1825, he came forward, and with his own hand subscribed to the covenant, and was admitted to the Lord's Supper. And here I would remark that, from the commencement, we have found the Lord's Supper to be as important as any other means of grace. There has rarely or never been a communion season, after which there has not been, either at the close of the day, or during the week, calls from foreigners; nor have I ever seen a native turn his back upon the Lord's Supper; nor rise and go out, more than is common during sermon, in cases of obvious necessity.

The number of members at Lahaina, when I left, was 269—whole number at all the stations, 1,078. Of these, many do honor to their profession; though I do not mean to assert that all of them maintain consistent Christian characters. We are often grieved with their delinquencies. But, speaking of the churches as a whole, the members give as good evidence of Christian character as the members of the churches generally in this country, so far as I am acquainted; while there are some whom I should not be ashamed to hold up as bright examples. Bartimeus, though blind, has acquired more knowledge of the Scriptures than many who have had all the advantages of a Christian education in this country. He conducts meetings with great propriety; and there are probably few ministers who can quote Scripture better than he. He has for a long time been a teacher in a Bible Class; and though not licensed, he is employed by the mission to go about from place to place conducting meetings. Kahanamoa was an ornament to her profession. Though naturally of a haughty disposition, I have never seen an individual who received respect as well as she. She died the death of a Christian. I could mention many others, also, who have adorned the Christian profession.

The change in the general condition of the people is very great. I have never heard of an instance of infanticide, after the mother had read one sentence of Scripture, or received any instruction in the principles of Christianity. There was indeed a law against the practice; but it was not passed till the crime had been voluntarily abandoned. The change in regard to theft is not as great; but with a great portion of the people, aggravated cases of theft are very rare. We have had our cooking done in a little house separated from that in which we live, and though it has not a door, by which it could be closed for ten years, we have never missed any article from it. In respect to licentiousness, the change has also been very great. The marriage relation is now generally regarded. I know of none who are living in a family relation who have not been married according to law. Drunkenness, also, has almost wholly disappeared. For twelve years, I have seen but two persons on the Island of Maui, in a state of intoxication; and they were from another Island. I am not aware that ten gallons of spirits have been sold annually, in Maui, for years, to be used by natives. There are laws against the sale of ardent spirits; and those who violate them are severely punished. These laws are the same in all the islands except one; and there the grog shops are all kept by English and American residents; for there is not to be found a native Sandwich Islander, who keeps a grog shop.

The progress of school education has been slow; so that it must necessarily be, where there are so few competent teachers to be obtained. Six years ago, a high school was commenced at Lahaina, for the purpose of raising up native teachers and preachers. This school has 35 scholars. Two classes have graduated, who are employed as teachers. They have considerable knowledge of Arithmetic and Geography. At the last examination, one class gave as good exercises in Scripture geography as we meet with in the academies in this country. So also, in arithmetic and grammar. Fifteen gave evidence of piety, and some of them we hope will become preachers. One who graduated a year ago, has commenced the study of systematic theology. There was considerable of a revival going on in the high school when I left; and I have learned by letters received the 29th of May, that several of the missionaries have been visited by the Holy Spirit since that time. Mr. Bingham had never been so much occupied with inquirers.

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successor. It is situated about one third of a mile
of the village, and perfectly retired, being separated
it by a beautiful grove. It pretends the buildings
world with but part of the land. Possession given
as desired after Nov. next. Terms liberal.

Brighton, Sept. 23, 1837. H. JONAS WILLIAMS

Poetry.

The following beautiful and impressive lines by James Kinsman, are reprinted from our columns from the *Journal of English Literature*.

MEMENTO MORI.

Millions of feet entangled here,
Where are their parting spirits?
Each in a dark and gloomy sphere,
Its own reward inheres.
Where they are flung we soon shall fly,
And join them in eternity.
The crowds who earth's arena tread,
Each busy in his station,
Are few compared with all the dead,
Of every age and nation.
The world of life counts millions o'er,
That of the dead how many more.
It is a solemn thought that we,
Life's little circle rounded,
Must launch upon that endless sea
Which shores both never bounded;
A sea of happiness and love,
Or depths below and clouds above.
A holy death—a righteous doom—
A bar where none dissemble—
A short quick passage to the tomb—
How should we stop and tremble!
Great God, as years pass swiftly by,
Write on each heart—Thou, thou must die!

Heathenism.

REVOLTING VIEW OF HEATHENISM.

Let him who would desire confirmation of the statement, "the dark places of the earth are full of the habitations of cruelty," read the following documents which we copy from the *Friend of India*, (Serampore.) And let him do it, who would have his soul fired anew with love and pity toward those whose sorrows are multiplied, by hastening after another god.

And let him do it who supposes the heathen do not need the glorious gospel of the blessed Redeemer. It will interest the reader to learn that British authority will be rigorously used to put a stop to such horrible atrocities. How soon and how effectively would the acknowledged and honored authority of the Prince of Peace do this!

10. Bring the case to the territory held by the Kunt chief of Boud, I thought the cause sufficient to justify my going out of my jurisdiction; and I went into the country of Mahadev Kunwar and Mibun Kunwar who hold all the Boud Kunt forests and hills. The victims first heard of being again for sale; seized, the rest, in the Dapallah Kunt, I brought away altogether 24—8 girls and 16 boys.

11. I made many inquiries from the Kunt chiefs and others respecting the custom. They sacrifice to the earth, to the "Muttee." They suppose good crops, and safety from all diseases and accidents to be procured by this sacrifice. It is a very cruel and necessary where labor is the error, which engages their care. They coolly reasoned with me as to the impossibility of the heathen being of a free deep color without this shedding of blood. They will not knowingly sacrifice a Kunt or a Brahmin; with these two exceptions, victims of all ages and colors, and of both sexes, are equally acceptable, but fat is more efficacious than thin, and those in their prime than the aged and young.

12. The victims are purchased at from 60 to 130 Rs. each, of persons of the Pann and Harree classes, who sell them as being their own children; but they are really stolen, and are among those rescued. These miserable slaves then sell them for slaughter to the Kunt.

13. The children after having been purchased are often kept for many years. When of age to understand for what purpose they are intended, they are chained to two or three posts in chains; one so long he could not recollect ever having been at liberty. With the exception of being thus confined, they are well treated, having as good and as much food as the Kunt themselves.

14. When intended victims have been kept till they attained maturity, they are sometimes allowed to cohabit, their children being also victims, and the father and mother slaughtered when required.

15. I was not successful in acquiring any good information as to the frequency of these sacrifices. One Kunt of about 46 years of age told me he had witnessed of late fifty; others equally old would acknowledge to have been present at two or three only. Victims are found in the houses of the village sirs only; mere eyes are not permitted to stay victims; indeed they have not the means, for a considerable expense falls on the master of the household.

16. Very contradictory stories were told of the manner in which the ceremony itself is conducted. The most common appears to be to bind the victim between two strong planks or banjoons, one being placed across the chest, the other across the shoulders. These are first of all strongly fastened at one end; the victim is then placed between them. A rope is then wound round the other ends which are long enough to give a good purchase; they are brought together and the unfortunate sufferer squeezed to death. Life still ebbing, the body is thrown on the ground and chopped in two pieces before the hands with hatchets. Some accounts say, that after the performance of a ritual sacrifice and feasting, the victim is thrown on the ground unmutilated; others say, that as soon as divided, those in attendance fall on and cut each a piece which is carried away to be buried in his own land.

17. Several admitted that in Goomsoor they were cut up alive, and though no one would allow that to be the practice on this side, I believe it at least occasionally is, for they have known their belief, that if the body was buried whole, the benefit of the sacrifice would not extend further than the lands of the person who found the victim. Whereas, if distributed, the benefit was commensurate with the width of the distribution; it is not to be credited therefore that the Goomsoor custom prevails only on the other side of the ghat.

18. However, all this is more a matter of curiosity than anything else. They are killed by some means or other, and the most interesting question is, by what means can these sacrifices be prevented for the future.

Extract of a letter from Mr. H. Ricketts, Commissioner and Superintendent of the Tributary Kunt in Cuttack, dated 14th March, 1837.

Par. 2. His Lordship has perused the detail given by you of the system of human sacrifice prevalent among the Kunt with feelings no less of horror than surprise. He is well aware of the difficulty of the case, and that the crime, which has been sanctioned by long usage as a national rite, and confirmed by the gross delusions of the darkest ignorance and superstition. The working of a moral change among the people

by the progress of general instruction, and consequent civilization can alone eradicate from among them the inclination to indulge in rites so horrible. But though the entire suppression of the practice of human sacrifice among this wild and barbarous race must be the work of time, yet much may be done even now, and no proper exertion should be omitted towards checking the frequency of the crime by the terror of just punishment. His Lordship is fully prepared to sanction the use of judicious measures in aid of the power of the Raja of Dussapallah, whenever that chieftain shall have discovered the commission of this crime in any of his villages. Immediate injunctions should be issued not to him only but all other Tributary Rajas having nominal authority over a Kunt population expressive of the views of the British Government and of its determination to do all in its power for the effectual repression of this atrocious practice. You will be pleased to report upon every instance in which, in your opinion, the British power in support of that of the Rajas themselves, may be exerted to put out the hazard of serious embarrassment and disturbance.

3. The Governor is not disposed to accord his sanction, at once to your proposal for the annual progress of a Military force under an officer vested with the power of summary punishment for the purpose of suppressing human sacrifice, until the project can be considered and decided on before the commencement of the ensuing cold season.

4. Should it appear by the failure of the contemplated measures of interference that the chiefs of the Kunt are either unable, or unwilling, to exert themselves effectively for the maintenance of order and the repression of the expediency of the occupation of the country, or of some part of it, by British troops, may become a question for consideration."

The Student.

HINTS TO ONE WHO IS ACQUIRING AN EDUCATION.

You have now arrived at an interesting crisis in your life, and have begun to form a character in a literary institution, as a scholar and as a man—Your success depends very much upon your own exertion and prudence. If you should fail of making close application to your studies, you will find yourself in the poorest half of your class, and your mind will feel a discouragement, from which it will not easily recover. Make yourself a complete master of all your studies, and let it appear in the recitation room, and before your tutor, that you have been faithful to yourself. The diligent and persevering scholar is like a forerunner, who is not embarrassed and mortified with debts. You must never suffer yourself to be idle, nor to be seen walking the streets when it is not necessary.

You must have system in the books you read, and not fall into a desultory course. Finish what you begin unless you unhappily begin a work of no merit. Make yourself master of your author's arguments and be not contented for a moment to be superficial. Give particular notice of his style, and mark the excellencies and defects of it. I have often intimated to you, that one of the most difficult attainments for the scholar is the art of composing correctly and elegantly, so that the reader, or hearer of what he writes, will not fall of being pleased and satisfied. Let your composition be free from high sounding words introduced without much meaning, and without any point of force. Let it be pure and classical.

To attain this object, you must bestow on your pieces of public hearing, much of what rhetoricians called *time labor*. It may keep your courage, when I will tell you, your composition be free from high sounding words introduced without much meaning, and without any point of force. Let it be pure and classical. To attain this object, you must bestow on your pieces of public hearing, much of what rhetoricians called *time labor*. It may keep your courage, when I will tell you, your composition be free from high sounding words introduced without much meaning, and without any point of force. Let it be pure and classical.

[Dr. Hyle's Letter to his Son in College.]

A PLEASANT STUDY.—Next to a good library, a pleasant study is one of the rarest acquisitions a minister of the Gospel can have. The want of a good library will impoverish his thoughts, while the want of a pleasant study will derange them. The former will discompose his spirits, the latter his ideas. The former will ruffle his temper, the latter his meditations. A study should be well lighted, as light is very beneficial to the animal spirits; it should be well ventilated, as pure air is necessary to the mind; it should be cool in summer and warm in winter, as every human being's fingers are equally disagreeable; it should be kept quite clean, as dust is a great annoyance to a man of fine feelings; it should be a back room, as the noise of the street breaks the chain of meditation; it should be in sight of a college, seminary, or church; or in view of a river, a garden, or a mountain, as every human being is equally disagreeable; it should be kept quite clean, as dust is a great annoyance to a man of fine feelings; it should be a back room, as the noise of the street breaks the chain of meditation; it should be in sight of a college, seminary, or church; or in view of a river, a garden, or a mountain, as every human being is equally disagreeable; it should be kept quite clean, as dust is a great annoyance to a man of fine feelings; it should be a back room, as the noise of the street breaks the chain of meditation; 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